

TWO PRACTICAL *N^o 20*
DISCOURSES

Necessary for these Times.

The One,

For Studying to be QUIET
under present Circumstances.

The Other,

For Casting off all Distrustful
Thoughts and Fears about Future
Things.

By MATTHEW HOLE, B. D. and Vicar
of Stokegurfy in Somersetshire. *K*

PROVERBS I. 33.

*Whoſo hearkeneth unto me ſhall dwell ſafely, and
be quiet from the Fear of Evil.*

L O N D O N;

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All Three Written by Mr. *Hole*.





T H E

Art of Quietness,

To be learnt of all

CHRISTIANS:

S H E W I N G,

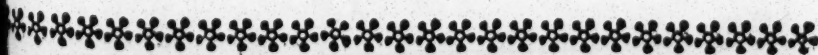
That it deserves our Study, and likewise requires it.

Together with

The Means of attaining to it, by doing and keeping to our own Business.

ISAIAH XXXII. 17.

The Work of Righteousness shall be Peace, and the Effect of Righteousness, Quietness and Assurance for ever.



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1 THESS. IV. ¶ 11. former part.

And that ye study to be quiet, and to do
your own Business.

THE Occasion of these Words was from a great Tumult or Uproar, that happen'd among these *Thessalonians*, soon after their Conversion to Christianity; of which we read in the 17th Chapter of the *Acts*: where we find that St. Paul having preach'd the Gospel with good Success in *Thessalonica*, Some of them, both Jews and Gentiles, believed, and consoled with Paul and Silas; but others of the Jews, that believed not, moved with Envy, took unto them certain bad Fellows of the baser sort, and gathered them in a Company, that set all the City in an Uproar, assaulting the House of one Jason, to find Paul and Silas, whom they suppos'd to be shelter'd there, intending to bring them out to the People, as Enemies of the Peace, and Troublers of the World, ver. 4, 5. St. Paul having happily escap'd the Fury of this Tumult, went to *Athens*; where, considering in what a troubled State he left these new Converts, he sent this Epistle to them, that was written immediately after: In which, among other things, he begs them to compose their Spirits, and to cease from all Tumults, to prevent the Scandal that otherwise would be cast on the Christian Faith, which they had lately embrac'd. In this Chapter he exhorts them to walk so as to please God, by abounding in all Acts of Piety towards him, of Purity towards themselves, and Honesty towards others,

others, *ver. 1, 2, 3.* In the Verses immediately fore the Text, he minds them of preserving brotherly Love and Kindness among themselves, and of encreasing in it more and more: To which end he beseeches them, in the words of the Text *to study to be quiet, and to do their own Business*, without meddling with other Folks matters.

This is a Lesson fit to be learnt by all Christians at all Times, but especially in times of public Trouble and Commotion.

In treating therefore hereof, I must enquire,

First, Into the Nature of this *Quiet*, which the Apostle here advises to.

Secondly, Into the Way and Manner of learning it, and that is by studying it; *Study to be quiet.* And,

Thirdly, Into the Means here prescrib'd to the end, and that is by *doing our own Business*.

First, then, What is that Quiet which all good Christians are here advis'd to? In answer to which we are to observe and distinguish the several Sorts and Kinds of Quiet; for there are some things that look like it, and pretend to it, which yet are far from it.

As, *1st*, There is a natural Quiet or Cessation from all Motion or Action; and this is the Quiet of inanimate Beings; which being void of Sense and Motion, rest in the Center or Station wherein God hath set them. But this being inconsistent with the Nature and Activity of the Soul of Man, which must be doing something, and will be either well or ill employ'd, cannot be here meant.

2^{dly}, There is a moral Quiet or Cessation from the Business of our Calling; and this is no better than sitting still, and indulging to Sloth and Idleness. This is the Quiet of those idle Drones that

nothing but eat, drink, and sleep, living upon the Labours and Spoils of others: These are the unprofitable Burdens of the Earth, and do but cumber the Ground on which they tread; so that whether is this the Quiet here recommended in the text, for the next words bid us to be busy as well as quiet; *Study to be quiet, and to do your own Business*: where Business is prescrib'd in order to Quiet, and cannot be a Cessation from it. And indeed Business is a great help to Quietness, and Idleness is a great Cause of Disturbance.

3dly, There is a Quiet not from all, but only from publick Business, when Men retire from the hurry of great Posts and Stations, to the greater repose and Sedateness of a private Life: and this, done for Study and Devotion, and the better to prepare themselves for the greater Concerns of another Life, is not only allowable, but very commendable, when the Necessities of their Country do not require or call for their Service: but neither with this come under our present Consideration.

To come then closer to the Point in hand, the Quiet here enjoyn'd is both publick, private, and several: The First relates to Kingdoms and States, and consists in a Freedom from all foreign Wars, and intestine Commotions. The Second relates to Families and Neighbourhoods, and consists in a Freedom from all private Feuds and Grudges. The Third to particular Persons, and consists in a Freedom from all inward Trouble and Disquiet. All which are imply'd in the Lesson of the Text, and very fit and necessary to be learnt and study'd with all good Men.

1st, I say, there is a publick Quiet, that consists in Peace and Tranquillity of whole Kingdoms, when the Members of them observe their Rank, and move in their right Order: This is the Quiet of good Subjects, who *know them that are over them in the Lord, and submit*

submit themselves to them. The way to this is by a due Observance of the known standing Laws of the Country wherein we live, which are the Means and Measures of this publick Quiet: for as publick Weights and Measures are necessary to regulate the Trade and Commerce of Mankind, without which there would be no end of Extortions; so publick Laws are to be the Rule and Standard of Men's Lives and Actions, without which there will be no end of Contentions. God hath appointed some to rule and determine what is to be done, others to obey and be directed by them; and upon these Wheels the publick Peace and Tranquillity moves. The Means to preserve this Quiet, is not by giving every one their own Way or Will, for that is the Ground of all Diffension; but by making them yield to the Authority of Laws and Government: and that may bring them to some Agreement, who else would be for ever at odds, if left to their own liberty. Some must chuse and confine the Freedom of others, otherwise Men would come upon the Stage of the World like the Offspring of the Dragon's Teeth, only to bite and devour one another. So that they are the only peaceable and quiet Subjects, who live in all due Obedience and Subjection to the Laws of Church and State: and therefore the Apostle wills us *to put People in mind to be subject to Principalities and Powers, and to obey Magistrates to pray for Kings and Queens, and submit to them that we may live quiet and peaceable Lives, in all Goodness and Honesty; 1 Tim. 3. 1, 2. & Tit. 3. 1.*

2dly, There is a private Quiet, that consists in the Amity and good Agreement of Friends and Neighbours, that live with, or are near one another. This is preserv'd by a Readiness to do all good Offices to those about us, and by carefully avoiding whatever may justly trouble and offend them. And as the former is the Peace of good Subjects

Subjects, so this is the Quiet of good Neighbours; which is maintain'd by an amicable Correspondence in all the mutual Acts of Justice, Charity, and Loving-kindness; by loving our Neighbours as our selves, and doing to all Men as we would be done by; giving to every one their due, rejoicing in their Prosperity, sympathizing with them in their Afflictions, and in all things willing to promote the Happiness and Welfare of one another. To this we are advis'd by the Apostle, in those words, *If it be possible, as much as in you lieth, live peaceably with all Men*; Rom. 12. 18.

3dly, There is a secret Quiet with a Man's own self, and that consists in the inward Ease and Tranquillity of his own Mind: *A good Man shall be satisfy'd from himself*, saith Solomon, Prov. 14. 14. This is the Quiet of a good Conscience, and is preserv'd by a faithful Discharge of our Duty, and keeping a Conscience void of Offence towards God and Man; in which St. Paul tells us, he mainly exercised himself, Acts 24. 16. This Quiet is the Result of good and upright Intentions, which will keep the Mind easy and free from all Disturbance within, in the midst of all outward Troubles and Commotions; and this is a Blessing peculiar only to good Men. A wicked Man is a stranger to this Peace: for being under the sway of unruly and disorder'd Passions, that mutiny in his own Breast, he can have no Quiet day or night; but is *like the troubled Sea that cannot rest, whose Waters cast up nothing but Mire and Dirt*, Isa. 57. 20. whereas Peace and Quietness with a Man's self proceed from mortify'd Affections, kept within due Bounds, and a Consciousness of his own Integrity. These are the several kinds of Quiet, both publick, private, and secret; all which having a mutual Dependence upon one another, are here recommended to us. But how may we learn or attain to them? That is the

Second Thing to be spoken to, viz. The Way and Manner to attain true Peace and Quietness: and that, the Apostle tells us, is by studying it; *Study to be quiet.* Where this Lesson of Quietness is represented as an Art or Science, that must be study'd before it can be learnt or practis'd. Corrupt Nature rather inclines to Quarrels than Quiet: *Whence come Wars and Fightings among you, saith the Apostle; come they not hence, even of your Lusts, that war in your Members?* They first move Strife in Mens own Breast, warring against the Law of the Mind, and then break out to the troubling and disquieting of others; so that Nature it self cannot teach us to be quiet, but rather prompts to the contrary, and we must study and strive against that, and get the Mastery of our Passions, before we can bring it to bear. The word here rendred *Study*, is in the Original *φιλομαχέειν*, which implies something of Honour and Ambition, by gaining a Victory over a Man's self, which is a greater Conquest than that of a City; and the Expression puts us upon seeking of Quiet, as Men do for Honour and Preferment, it being far more honourable to be a Promoter than Disturber of the Peace of Mankind. Now Study, we know, implies an earnest Intention of Mind, attended with diligent Enquiries and Endeavours after the things sought for; and such is to be our Study of Quiet. It must engage all our Faculties in the Desire and Pursuit of it, we must not rest in the wishing well to it, or speaking well of it; for many will go so far, and give it a good word, when they mean and act quite contrary to it: but it must be follow'd with our earnest Endeavours, and our Care to do our utmost to obtain and preserve it. This is the sense of St. Paul, in bidding us *study to be quiet*; and of St. Peter, in willing us *to seek Peace and ensue it.* If it seems to be hidden, we are to seek it out; and

if it flee from us, to pursue it; never ceasing our Study and Search after it, till we have found it. And this is no more than Quiet both deserves and needs; for the Apostle's putting us upon the Study of Quiet, shews,

(1.) The Excellency of it, that 'tis worth studying. And,

(2.) The Difficulty of it, that it wants studying.

(1.) I say, Quiet being made a matter of Study, shews us the Excellency of it, that it very well deserves our Study. Slight and trivial Matters are not worth our Regard, and are rather to be despis'd than thought upon; but things of moment are to be minded and study'd by us: and such is Peace and Quietness, as may be seen in the many Blessings and Comforts that accompany the Enjoyment, and the many Evils and Miseries that attend the Lack of it. Peace and Quiet is a happy State of things; 'tis the Felicity of Heaven, and ought to be the Desire and Study of all good Men here upon Earth; 'tis that which gives us the Taste and Relish of all other Blessings, which are sweeten'd by Peace, but are sapless without it. A meek and compos'd Frame of Spirit is the best Soil for Grace and Goodness to grow in; *The Fruits of Righteousness are sown in Peace*, Jam. 3. 18. that is the Seed-plot of Vertue, and the Spring of all Comfort. All the Fruits of Industry, as Learning, Trade, Commerce, and the like, all flourish in calm and quiet Times, but sink and decay in Times of Trouble and Commotion; for then all good things go backward, and nothing but Evil and Mischief thrive. A wise Man hath observ'd, That it fares in troubled Times as in troubled Waters, all the Filth, Dirt, and Mire at the bottom then rises and gets up to the top: not only the Dregs of the People, but the Scum of Errors and Corruptions get uppermost; and nothing but quiet and sedate Times can so settle matters as to

sink them again to their proper Place, the bottom. Quiet is therefore well worth the studying, for the great good it doth to whole Countries, to private Families, and particular Persons; all which partake of the Blessings of Peace, and find the Safety as well as Ornament of meek and quiet Spirits.

And as Quiet deserves our Study for the excellent Use and Benefit of it, so doth it need it too by reason of the difficulty of attaining it. 'Tis no such easy matter to be quiet as some Men imagine; the way to it lies thro many difficult Parts and Duties of Religion, to which Flesh and Blood have no small reluctance. We must deny our selves in many things to please others, if we mean to be quiet: We must subdue our unruly Lusts and Passions, which occasion great Contention: We must stoop our Wills and Judgments to those of our Superiors, which in some cases requires great Humility and Meekness of Wisdom; so that 'tis a harder Lesson to be quiet than many are aware of, and calls for our serious Study and Meditation. And the rather, because too many, instead of studying to be quiet, study to be troublesome. There are some of that diabolical Temper, as to delight in Trouble, and *sleep not except they do mischief*, Prov. 4. 16. There are others who desire to fish in troubled Waters, hoping to get something of Honour, or Wealth, or other Advantage, which they cannot look for in a quiet Posture of Affairs. Again, Some create Trouble only to vent their Spleen and Malice against others; and there be not a few who love and live by Divisions; and, like Salamanders, live in the Fire of Contention, which they seek to foment and continue for their own secular Ends; and many good Men are put upon Study to avoid the Trouble, which some unquiet Spirits labour hard to give them. So that the Difficulty as well as the Excellency of Quiet, may set us all to our Studies, both to get and to preserve

serve it. Now because all Arts and Sciences have
 the certain Rules and Principles that lead to the
 private knowledg and Practice of them, I shall lay before
 take some of those Rules and Precepts that are ne-
 cessary to the Study of this Lesson, and to attain
 well this Divine Art of Quietness. To which end, we
 must first study,

1st, The Hindrances of Quiet, the better to re-
 move and lay them aside. And,

2^{dly}, The Helps to Quietness, in order to the
 learning and Practice of them. For the

1st, The Hindrances of Quiet are too many to be
 reckon'd up; I shall only mention a few of the
 principal of them, that we may the better know
 and avoid them: and they are Pride, Partiality,
 worldly Interest, with all manner of Fraud and
 Untruthhood in Words and Actions; all which are
 great Makebates and Disturbers of the Peace of
 Mankind. As for Pride, that hath so great a hand
 in all Feuds and Divisions, that the Wise Man a-
 scribes them wholly to it, saying, *Only by Pride com-*
eth Contention, Prov. 13. 10. and elsewhere, *A proud*
heart stirreth up Strife. For Pride lifts Men up so
 high in their own Conceit, as to look down with
 scorn and Contempt upon others, tho much better
 wiser than themselves. Such lofty Looks and
 mighty Carriage naturally exasperate and fill the
 world with Quarrels and Contentions; and there-
 fore this great Evil must be remov'd and rooted out
 of all that will study to be quiet. As for Partiality,
 it inclines Men to Sects and Factions, and con-
 fers all good Offices to Parties, extolling some, and
 crying others, and judging of things more by the
 long Measures of Fancy and Humour, than by the
 Merit of Persons and Causes: such fond Partia-
 lity unavoidably breeds Sidings and Animosities, and
 greatly disturbs the Quiet and Tranquillity of the
 world; and therefore we are bid to mark those
 that

that cause such Divisions, not to follow, but a
 them. Again, worldly Interest, if immoderate
 pursu'd, is a great Bone of Contention; 'tis this
 creates so many Law-Suits, and sets Brethren
 often at variance: Eager and covetous Desire
 what is another's, occasion many and great Quar-
 rels, and the Mammon of Unrighteousness makes
 more Enemies than Friends; and therefore all in-
 ordinate Love and Pursuit of it must be abandon'd
 all the Students of Quiet. Lastly, to mention
 more, all Fraud and Double-dealing is a great
 and Hindrance of Quiet: When Men seek to out-
 reach one another, and to blind the Eyes of the
 they deal with, the better to impose upon them,
 nothing but Strife and Contention can ensue from
 such Practices. Those bad Effects proceed from
 falsifying in Words or Actions, to the prejudice of
 Mens Goods or good Names: when they defame
 detract from one another, by inventing, receiving
 or spreading of evil Reports, they naturally stir up
 Strife, and move to Revenge or Reparation; which
 reason St. James stiles the Tongue, *an un-
 Member, a World of Iniquity, that sets on fire the
 Course of Nature, and is set on fire of Hell,* Jam.
 These are some of the great Obstacles of Peace,
 Promoters of Discord, which we are carefully to
 watch against and avoid: and as we are to avoid
 the Hindrances, so are we to follow all the Means
 and Furtherances of Quiet; such as Humility, Re-
 denial, Honesty, and Contentment, with all o-
 ther things that make for Peace. For Humility
 that is an excellent Means and Preservative of
 Quiet; for that makes Men have low and mean
 Thoughts of themselves, and in Lowliness of Spirit
 to esteem others better than themselves: and Men
 that are thus low in their own Eyes, cannot
 rise high in the Esteem of God and Men; for
resisteth the Proud, and giveth Grace only to the

This Lesson our Saviour teaches all his Followers, saying, *Learn of me, for I am meek and lowly in heart, and ye shall find Rest to your Souls.* And the Apostle wills us, *not to mind high things, to set our feet above others, but to condescend to Men of low estate.* This will gain the Hearts of Friends, and Desire in the Hearts of Enemies, and fill the World with easy and quiet Habitations. Indeed if we study to Point well, and consider the Weakness of our Understandings, the Perverseness of our Wills, the Craftiness of our Hearts, and the Disorder of our Affections; we shall see greater cause to strive to subdue our selves, than to quarrel and contend with others. Then,

2.) For Self-denial, we are commanded in many places to deny our selves for the Good of others, *to seek every one not their own things, but the things which shall bring about the Peace and the Quietness of the People of God.* They that are immoderately addicted to their own Interest, will not care how they use and carry themselves towards others; and that must necessarily disturb and break the Peace of Mankind: to stoop and yield in many things for the Good of one another, is the way to preserve the mutual Peace and Harbours of Friends and good Christians. And therefore to be quiet, is not to confine our Love and Kindness to our selves only, but to study, in what we can, to promote the Welfare of each other; and this will incline Men to Love and Amity among themselves.

3.) For Honesty and fair Dealing, that will lay a good Foundation for Peace and Quietness, by securing all Men in their just Rights, and defrauding none of what belongs to them: *Owe no Man any thing (saith the Apostle) but to love one another; and render to all their Dues, Tribute to whom Tribute is due, Honour to whom Honour is due, Fear to whom Fear, Honour to whom Honour.* This will withdraw the Fewel of Contention, which is commonly fed by false and double

double Dealing. 'Tis the Violation of Justice, and the withholding from others what is theirs, that begets Clamours and Contests in the World; whereas to acquit our selves by fair Dealing, and to deprive no Man of any thing to which he hath a just Title, will cut off all occasion of Contention: and when none can challenge any thing from us, it will go a great way to secure us from Molestation. The

Lastly, For Contentment with our own Condition, that will keep Men from coveting and invading what is another's; and that will mightily conduce to Peace and Quietness, which are greatly disturb'd by the contrary Evils of Envy and Discontent. St. Paul tells us, that he had learnt this Lesson himself, and by his Example would teach it to all Christians: *I have learnt (saith he) in whatsoever State I am, therewith to be content.* This is an admirable Temper; that will keep Men quiet in all the Temptations of Prosperity, and in all the Temptations of Adversity; and is well worth the Care and Study of all that wish well to their own and others Quiet

Thus I have set before you some of the principal Lessons to be learnt by all that would study to be quiet, so as to attain the Benefit and Comfort of that Excellent Art. But there is one good Lesson more prescrib'd in the Text, that very much conduces to this end; and that is, the doing and keeping to our own Business: *Study to be quiet, and to do your own Business.* There are two sorts of Persons that greatly offend in this point of Business:

1st, Such as do no Business at all, stil'd by the Apostle *ἄνεργοι*, Idlers that work not at all. And,

2^{dly}, Such as do not their own Business, but meddle too much in others Business, call'd *παραεργαζόμενοι* Busy-bodies. Both these are mention'd by the Apostle as great Disturbers of the Peace and Quiet of

Man

Mankind: the one, by Idleness; and the other, by a busy pragmatistical meddling in what belongs not to them: Our Text reaches them both. And in order to Quiet,

1. Sets every one a-work to the doing of some Business. And,

2. Restrains or confines them to their proper Work, and to doing their own Business.

1. I say, our Text sets all Men a-work, or to the doing of some Business. God allows none to be idle in his Vineyard, but finds some Work or Business for all; he ordain'd, that *in the Sweat of the Brow, or the Brain, all Men should eat their Bread*; and that *such as will not work, should not eat*. These the Apostle brands for *disorderly Walkers*, and commands them to *work with Quietness, and eat their own Bread*; as if there were no Quietness without working, and it were not their own Bread, unless it be earned by their own Labour. Besides, Idleness is the Cause of much Evil, and particularly occasions great Disquiet: A Mind unemploy'd is easily employ'd ill; 'tis the Devil's Shop in which he forges much Mischief, and kindles much Contention. 'Twas therefore good Advice; 'Be always doing something, that the Devil may never find thee idle.' And our Apostle here puts all the Students of Quiet upon finding and doing of some Business. But because some busy themselves too much in Matters that are none of theirs, and thereby bring Trouble and Disquiet to themselves and others; therefore our Apostle,

2. Restrains all Men to their proper Work, and confines them to the doing their own Business. There is a Propriety in Work, as well as in Goods and other Talents; and as in the natural Body all the Members have not the same Office, but each have their particular Functions and Operations; so in the politick Bodies of States and Kingdoms, all the

Members have not the same Employment, but each have their particular Callings and Business, where to act for the Good of the Whole: and *God has divided his Gifts to every one severally as he will.* No one Man hath all, nor have all the same, either Kind or Degree; but they are scatter'd with great Variety, and all hold in Severalty. Some are appointed Officers in the Church, *to ordain, to instruct, and to set in order the things that are wanting there;* others are Officers in the State, to rule and govern, to make and execute Laws, *for the Terror of Evil-doers, and the Praise of them that do well.* Some are call'd to publick, others to private Business; for one way, some another; and to every one there belongs something that may properly be call'd *own Business.* Now when every one moves on regularly in his Sphere, confining himself to the Business of his own Post or Station, without invading the Province of another; then do they preserve Peace, Order, and Harmony of the World: when they break their Ranks, and thrust themselves into one another's Business; then do they break Peace, and run all things into Tumult and Confusion. Thus, for instance, when private Persons, thinking themselves wiser than their Teachers and Governors, invade their Office, and do their Business, where they neither understand, nor belongs to them, they soon bring Disorder and Disturbance to Church and State. When the People, who are to seek the Law at the Priest's Mouth, shall venture to expound it themselves, and take upon them to interpret Scriptures, and decide Controversies better than the most learned Doctors; they soon break the Peace, Order, and Unity of the Church, and rend it in pieces by Sects and Divisions.

Again, when Subjects busy themselves too much about the Titles of Princes, when they tax and censure the Actions of their Superiors, bla-

their Counsels, and setting up their new Schemes
 and Models of Government above the antient Laws
 and publick Constitutions; they unavoidably fill the
 State with Factions and Parties, from whence no-
 thing but Troubles and Commotions can ensue. And
 'tis thus in the publick Affairs of Church and
 State, so it is in the private Concerns of Friends
 and Neighbours, when any are so busy and pragma-
 tic as to meddle and interpose too much in other
 Mens Matters, having (as we say) an Oar in every
 one's Boat, and putting their Sickle into another's
 Corn; thrusting themselves into every one's Busi-
 ness, as if they had all Wisdom to themselves, and
 nothing could be well done without them. Such
 busy-bodies create great Trouble and Uneasiness in
 the Places where they live: They break Friendships,
 invade Neighbourhoods, and kindle great Feuds
 and Animosities, to the great Detriment both of
 the publick and private Quiet. *St. Peter joins the*
murderer, the Thief, and the Busy-body together,
Pet. 4. 15. it being sometimes alike dangerous to
 invade Mens Business, which is their Livelihood, as to
 invade their Lives or Goods. And therefore a Reve-
 rend Father hath made it a kind of Burglary to break
 into another Man's Business, as well as into another
 Man's House; both of them being oftentimes atten-
 ded with the same mischievous Effects: which should
 teach all Men to be very cautious how they unneces-
 sarily intrude and busy themselves in the Affairs of
 others, without invading the Provinces of another.
 Thus we see the Lesson of the Text, which is to
 be quiet; the Manner of learning it, which is by
 studying it; and the Means of attaining it, which
 is by doing our own Business. I shall conclude with
 a few Directions for the better learning and prac-
 tising this useful Lesson. And,
 1st, To preserve the publick Quiet of Kingdoms
 and States, let us live in all due Obedience and

Subjection to the Laws and Constitutions of our Country, not striving to have our own Way and Will in every thing; for that is the ground of all Discord and Dissension: but yielding to the Wisdom and Authority of our Superiors both in Church and State, to avoid Schism, Faction, and Divisions in both. *Be not wise in your own Conceit*, saith Solomon, the wisest of Men; adding, that *there is more hopes of a Fool, than of such Men*. The Prophet Isaiah pronounces a Woe to all them *that are wise in their own eyes, and prudent in their own sight*, Chap. 5. 21. And St. Paul ascribes most of our Disquiet to Mens being wise in their own Conceit. For this makes them obstinate and pertinacious in their particular Fancies and Opinions, tho upon ever so slight Grounds taken up and believ'd. And therefore to be quiet, think that 'tis possible for you to be mistaken, and that your Governors and Teachers may be wiser, and know better what is fit to be done, than you can. And this ordinary piece of Modesty and Humility will go a great way to prevent and remove much Trouble.

2dly, To preserve the private Quiet of Families and Neighbourhoods, let us live in the Practice of Justice, Honesty, and mutual Kindness to one another; 'tis the lack of these Graces and Vertues that occasions most of the Differences that arise among Men. The withholding from others their Due; the hurting of any in Body, Goods, or Name; beget great Contests and Quarrels among Neighbours and therefore to be quiet, be fair and just in all your Dealings, deprive none of his just Right, oppress no Man, but be ready to do all the good Offices you can to all; think and hope the best of all Men, and put the most candid and favourable Constructions possible upon all their Actions: and then no Sound of Complaint or Quarrels will be heard in your Streets; but Peace will be within your Walls, and

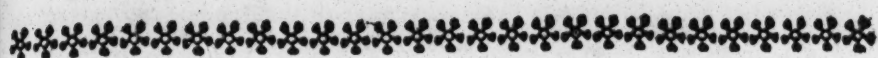
Quietness

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Quietness in your Habitations. Above all, beware of Backbiting, Tale-bearing, and Slandering, either by broaching or believing evil Reports of one another; for these, like Sparks rak'd up under Embers, often break out, and kindle great Flames, which we should all endeavour to stifle and suppress; not adding Fewel, but bringing Water to cool and extinguish them.

Lastly, To promote the publick and private Quiet of Mankind, let every one look and keep to his own Business, without prying into, or prating about other Mens Matters. The Apostle observes of Busybodies, that they are the Makebates and Troublers of the World: yea, and Tatlers also, speaking evil of things they know not, and letting loose their Tongues to the prejudice of their own and others Reputation; which sort of Persons are commonly punish'd in their own way; for their own Tongues often make them fall, and their imaginary Wisdom either plainly appears, or is soon turn'd into Folly. Indeed, every one hath or ought to have Business enough of his own to employ his Time and Talents to the Glory of God, and the Good of Mankind; and in so doing they will answer the ends for which they were given, and be able to give a good Account of them at last: otherwise, if they neglect their own, or intrude into others Business, they break the Peace and Order of the World; and for misemploying their Gifts to bad Purposes, will receive the Doom of slothful and unfaithful Servants. In short, my Brethren, we are all going to the Grave, where we must be quiet; and after all the Bustle and Stir of this World, must lie down and dwell in Silence. Wherefore let us study to pass our Time in Rest and Quietness here, that we may be receiv'd into the Mansions of everlasting Rest and Tranquillity hereafter: Which God grant, for the Merits of Jesus Christ. *Amen.*

THE



T H E
Folly and Danger

O F
**Distrustful Thoughts and Cares
about Future Things.**

Together with
The Wisdom and Safety of depending
upon Divine Providence.

PHILIP. IV. 6.

*Be careful for nothing ; but, in every thing by
Prayer and Supplication, with Thanksgiving,
let your Requests be made known unto God.*

I PET. V. 7.

*Casting all your Care upon him, for he careth
for you.*



THE
Polly and Danger

Difficultful Thoughts and Cares
about Future Things

Together with

The Wisdom of depending
upon U. S. Providence.



Printed by
the printer for copying, but in every thing
free and supposition, and I thank
the your request, he made through your God.

Part V. 7.
Coping all your Care upon him, for he can
for you.

St. MATTHEW VI. 34.

*Take therefore no thought for the Morrow ;
for the Morrow shall take thought for the
things of it self. Sufficient to the Day
is the Evil thereof.*

TH E S E Words are a part of our Blessed Saviour's Sermon on the Mount ; wherein, after many useful and excellent Rules for the well-ordering of our Lives, he directs us, in the 25th Verse of this Chapter, to *take no thought for our Life, what we shall eat, or what we shall drink, nor for our Body, what we shall put on :* and that because *the Life*, which he gives and preserves, *is more than Meat* ; and the Body, that he frames and supports, *is better than Rayment* ; and that hath given the Greater, will not deny us the lesser : but by a due Care and Dependence on him, without our too solicitous Thoughts, will provide for both. To convince us hereof, he sends us, *ver. 26.* to the *Fowls of the Air, who neither sow, nor reap, nor gather into Barns ;* and yet our heavenly Father feedeth them : arguing from thence, that we being better than they, shall have much greater Care taken of us. In the next Verse he puts the Question, Which of you, by taking thought, can add one Cubit to his stature, or one Minute to the Number of his Days ? And, as he tells us in the foregoing Chapter, *ver. 36.* that we cannot change the Colour of one Hair, to make it white or black. And if with our utmost Care and Sollicitude we cannot do these smaller Matters,

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how can we think of being able to do much greater in making provision for our selves ?

And then for Rayment, he sends us in the following Verse to the Lillies of the Field, to consider how they grow, for they toil not, neither do they spin, and yet I say unto you, that Solomon, in all his Glory was not array'd like one of these. Wherefore (saith he) if God so clothe the Grass of the Field, which to day and to morrow is cast into the Oven; if he sets forth and adorns these short-liv'd Flowers, with that natural Beauty and Gaiety, that far exceeds all the gorgeous Attire of Solomon; shall he not much more clothe you, O ye of little Faith? Certainly this may betray no small Weakness and Want of Faith, and cannot be doubted of without great Infidelity. From whence he infers and inculcates again his former Exhortation; *Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? for after these things (saith he) the Gentiles seek.* 'Tis for the Heathens, that know not God, and have no right Apprehension of his Power and Providence, to be so solicitous about these things. But for you, who have a Father in Heaven, that knoweth you have need of these things, and hath promis'd to supply them, 'tis inexcusable to distrust his Care, and to have too carnal Thoughts for your selves. To prevent which, our Saviour bids us, in the Verse before the Text, *seek first the Kingdom of God, and the Righteousness thereof, and then all these things shall be added unto you.* meaning, that if we place our principal Care and Affections upon the things of Heaven, and another Life, we shall not want such a competent Share of the Necessaries of this Life, as may be sufficient to bring us to them.

And then to sum up all the whole Matter, and apply the foregoing Discourse, he infers the Conclusion of our Text; *Take therefore no thought for the*

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row; for the *Morrow shall take thought for the things of it self.* Sufficient to the Day is the Evil thereof. in which Words we have,

First, A Caution against all anxious Cares and Fears about future things; *Take therefore no thought for the Morrow.*

Secondly, We have two strong Arguments to back and enforce it. The first is taken from the Wisdom of relying upon the Divine Providence, which will take the same care of us to morrow, that it does to day; which is the Sense of those words, *The Morrow shall take care for the things of its self.* The second is taken from the Folly of forestalling Evils, by bringing them upon us before the time; imply'd in these words, *Sufficient to the Day is the Evil thereof.* Of each of these something particularly.

First, Of the Caution against all anxious Cares and Fears about future things; in those words, *Take no thought for the Morrow:* where by to-morrow, we are to understand not only the time to come, but all the future Events that may happen to it.

By the *taking no thought for them,* is meant the casting off all carking Cares and Sollicitousness about them. But for the better clearing of this Matter, I must enquire,

First, Whether all Thoughts or Care about future things, are here condemn'd as sinful and unwarrantable. And if not, then,

Secondly, What kind of Care and Thoughtfulness for the Morrow it is, that is here forbidden.

First, then, Does all Care and Thoughtfulness about future things stand condemn'd by our Saviour as unlawful or unwarrantable? Are we all bid to live *tempore,* and to make no provision for the time to come? Will not this leave us destitute of ma-

ny Necessaries hereafter, and expose us to many future and unavoidable Dangers? In answer to this, tho our Saviour seems here to confine all our Care to the present time, and forbids all extending it to the Morrow; yet there may be, and is a prudent and providential Care allow'd in some Cases about Futurities. Something undoubtedly may be laid up for Sickneſs, old Age, and other Accidents of human Life. The Apostle tells us, that *Parents are to lay up for their Children*, and not Children for Parents; and *he that provideth not for his own Household hath denied the Faith, and is worse than an Infidel*. We are bid to *provide things honest in the sight of all Men and to lay up a good Foundation for the time to come* which cannot be without a prudent Care in managing of Stores and Provisions. 'Tis a tempting of God, for Men to expect to be fed by Miracles; and with the *Israelites* of old, to wait till Meat and Manna drop into their Mouths without seeking it, and to murmur if they be not satisfy'd in their own extraordinary way. Such Persons justly provoke God to leave them to themselves, and to perish thro' their own Presumption. Nor may we so carelessly rely upon the Divine Protection, as to neglect all lawful Means for our own Security; for that would be to lie in the Ditch, and only cry *God help*, without using any Endeavours to get out; which would leave us to perish there by our own Folly. So that a prudent and regular Care for our selves and Posterity, and a decent Regard to Families; and future Ages cannot be suppos'd to be absolutely forbidden.

But what then are the Thoughts for the Morrow that are to be laid aside, or the Care about future things, that is to be cast off? Why! that, as appears by the whole Tenor of our Saviour's foregoing Discourse, is meant of carking and immoderate Cares for Food and Rayment, and of anxious and

too sollicitous Fears, what shall become of us hereafter. 'Tis not a Care of Diligence, that is here condemn'd; for that hath a Promise of God's Blessing, *Prov. 10. 4.* But a Care of Diffidence, which is a distrusting of God, and is usually attended with Blasting and Disappointments. The word here rendered, *Take no thought*, is in the Original *μη μεριμνήσῃς*, which signifies the dividing of the Mind, or hanging between two. Our Saviour had before told us, in this Chapter, that *no Man can serve two Masters*, for either he will love the one, and hate the other, or leave to the one, and despise the other; ye cannot serve God and Mammon: ver. 24. Now our Saviour's Charge is, not to think of parting our Service and Affections between God and the World, nor hope to please and serve both. So that here is forbidden,

1. All dubious, distracting, and divided Thoughts; for God having promis'd to provide for his Servants Competence of the Necessaries of this Life, to be dubious about it, shews us to be Men of little or no Faith: for it calls in question either his Ability to protect and provide for us, or his Fidelity in being as good as his word; both which cast unworthy reflections on his Power and Faithfulness, which may tempt him to desert us, and that will soon bring us to nothing. And then for those distracting thoughts that hinder us from our Duty to God in praying to him; and our Duty to our selves, in using the lawful Means that he hath appointed for our Subsistence and Preservation: these cannot but be highly displeasing to him. And for divided thoughts and Affections between God and Mammon, that he cannot away with, he will have our whole Heart or none; for tho he loves a broken, yet he hates a divided Heart, and will not be rival'd by the World, or any of his Creatures, in Matters of his Care and Providence.

2. Here is forbidden all disquieting and perplexing Thoughts about future things; which make Men torment themselves before their time, and, like the unclean Spirits, going up and down, seeking Rest and finding none. This is a higher degree of Infidelity, and causes Men not only to doubt of, but to deny the Divine Providence; it betrays an evil Heart of Unbelief in departing from the living God, not daring to take his word, or to believe the Truth of his Promises: but looking upon their Condition to be desperate and remediless, without their own Care and Sollicitude, tho he hath engag'd to help and stand by them. And this fills their Hearts with unreasonable Fears, and their Heads with unwarrantable Projects and Contrivances.

But the main thing here condemn'd, is all such anxious and distrustful Thoughts about future things as put Men upon sinister and indirect Means for their own Safety. For this is a leaving of God, who alone can help us, and flying to Satan and the World, our worst Enemies, to succour and defend us; which, instead of mending, always marrs Matters, and make them the worse. The Prophet *Jeremy* brings in God complaining of his own People, the Jews; that they committed two great Evils, in forsaking him the Fountain of living Waters, and hewing out to themselves Cisterns, broken Cisterns that could hold no Water; *Jer. 2. 13.* for which he suffer'd them to fall and perish by their own Counsels. And Experience hath shew'd us something like it, both in publick and private Affairs. While we keep to God's Way, by keeping to the Duties of our Station by calling upon him, and living in all due Obedience and Submission to our lawful Princes; so long we may safely rely upon God's Blessing and Providence who hath promis'd never to leave us or forsake us.

But when we go out of God's Way, by leaving the Duties of our Calling, or having no regard

his Blessing in it ; when with *Saul* we have recourse
 to the Witch of *Endor*, to the Sorcerers of the
 World, and to the Witchcraft of Rebellion ; then
 do we justly forfeit all Title to his Favour and Pro-
 tection, and involve our selves in a Labyrinth of
 Misery and Confusion. In short, God hath secur'd
 to his Servants a sufficient Portion of the good
 things of this Life ; to doubt or distrust the Truth
 of this, betrays not only a lack of Faith, but great
 Infidelity : and all carking Sollicitude for the time
 to come, is an Argument of this Distrust, especially
 when it leads into wrong Ways and Methods for
 our Security. Thus when we dare not trust God in
 the Course of his Providence, without future Safe-
 ty, but have recourse to Projects and Politicks of
 our own to help our selves, and seek by unjust and
 seditious Ways to prevent Evil to come ; then do
 we take that thought for the Morrow which is here
 prohibited. From whence I proceed to the Rea-
 sons here added against it. The
First whereof is, because *the Morrow shall take*
care for the things of it self. Not that Time it self,
 which hath no Sense of Good or Evil, can provide
 for the things of it self ; having no Power of its own
 to give the one, or remove the other : But that
 God, who is the Giver and Disposer of all Time,
 will take the same care of that part of it which is
 future, as he hath of that which is past, and as he
 hath of that which is present ; so that we need not
 be too sollicitous about the time to come ; for that
 time, when it cometh, will, by the Blessing of God,
 be able to bear its own Burden, and be provided for
 as well as this. Whereas by being thoughtful for
 before it comes, we lay a double Burden upon that
 part of our Life which is present, by charging it
 with the Care of that and the future also ; thereby
 setting aside the Divine Providence, which is our
 best Dependence, and laying the whole Load of pre-
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sent and future Cares upon our selves; which will be too heavy, and too hard for us to bear. Our Saviour's Advice then, is, to rest satisfy'd and contented with our present Portion, and to enjoy the Blessings of this Day, which God hath given us, without carking too much for to-morrow, which will be supply'd with the like, if we live to it. The present time is all that we can call our own; and in the right numbring our Days, we are to count upon and care for no more. We are dead to Yesterday, and shall never see it again; we are not born to To-morrow, and God knows whether we ever shall: and to be solicitous about that, is to set our Hearts upon that which is not. Future Events, tho' foreseen and determin'd by God, are yet unknown and uncertain to us. 'Tis not for you to know the Times and the Seasons, saith Christ to his Disciples, which God hath kept in his own hands, and are conceal'd from us to keep up our Dependence upon him. God hath reserv'd to himself the Knowledg and Disposall of things to come; such secret things belong to him and are hid from us, that we may not pry into, nor cark about them. Hence we find God Almighty upbraiding the Vanity and Ignorance of the Idol Gods in these Matters, saying, *Let them shew us what shall happen, and declare to us things to come: Let them bring them forth, and shew the things that shall come hereafter, that we may know that ye are Gods; Isa. 41. 22* intimating, that none but God can know and dispose of such future contingent things. Our Business and Duty is, to enjoy and improve the present time and to make the best of this Day, which is all that is in our power; To-morrow belongs to God, and the Care of that must be left to his Providence, which if we wisely do, we shall find that the same Care that is taken of us To-day, will, by committing our selves to him in well-doing, be taken of us To-morrow.

We read of the Manna, that fell in the Wilderness, that it came down from Heaven every day; and there was no need of laying up any part of it in store, when it was daily and liberally supply'd: yea, we find that what was laid up for any longer time soon putrefy'd, and became useless to those who vainly thought themselves such good Husbands. God commanded that they should gather it every Morning to serve the Occasions of that Day, and not leave it to the next Day; for what was so left, bred Worms and stunk: only on the sixth Day they were to gather enough to serve them on the seventh, which was the Sabbath or Day of Rest; and being employ'd in the Service of God, he took care to preserve it on that Day from Putrefaction; as we read, *Exodus 16*. By which it appears, that God's ordinary Providence, with our own Labour, reaches to the Supply of every Day: And if he calls us to any more than ordinary Service, he will be sure to furnish us with Supplies accordingly. Hence our Saviour teaches us every Day to pray for our daily Bread; that is, for the Bread of that Day, not for superfluous Bread, or such as may last many Days or Months; but only for so much as may suffice for that Day. To which, if we add our Labour and Diligence in our Calling, we shall not want a competent Portion of it for that time. And if our Prayers and Endeavours are continu'd to the next and following Days, we shall not miss of a Supply for every Day as it comes. And therefore our Saviour would not have us to be too solicitous for that to-day, which will be well enough car'd for to-morrow; but to labour and pray only for what is sufficient for the present time, still depending upon God for the future. This is the sense of *Agar's Prayer, Prov. 30. 8. Give me neither Poverty nor Riches, but feed me with Food convenient for me*; that is, with so much from day to day, as

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may

may serve the Necessities of each Day. By which it appears, that our Cares are chiefly to be confin'd to the present time; and our Desires to be bounded by a Competence for each particular Day, to keep us in a constant Dependence upon our Maker, to mind us every day of looking up to him, and in following the Duties of our Vocation, to implore his Favour and Blessing. The rich Man in the Gospel, that depended more upon his own Provision than God's Providence, was branded for a Fool, and in an instant depriv'd of all. He counted upon Goods laid up for many Years, when he had not one Day more to live; and when he had sung a *Requiem* to his Soul, to take its ease, it was that very Night taken from him: which shews the Folly of trusting more in uncertain Riches, than in the living God, and of being thoughtful for To-morrow, when we may be snatch'd away this very Day. The truth is, we have no Warrant to ask or expect abundance; for that makes many too apt to forget God and themselves too, and tends oftener to the Harm than to the Happiness of the Owners: when the Divine Blessings fall thick and fast about them, they scarce know where they are; and, like the Swine feed and fatten upon Acorns, without looking up to the Tree from whence they fall. And therefore God Almighty thinks fit to deal out our Bread to us not all at once, but by particular Portions every Day, to feed us as it were from hand to mouth; and by the continual Droppings of his Bounty, quicken our Diligence and Thankfulness to him: of which the Apostle minds all good Christians in those words; *Be careful for nothing, but in every thing, Prayer and Thanksgiving, let your Requests be made known unto God, Phil. 4. 6.* By so doing, our Saviour tells, that we shall not need to take care for the morrow; for that will be provided for when it comes, and be even as this Day: which may teach us

to charge the future upon the present time, but to let every Day have the Proportion of Care and Prayer that is due to it. And this will lead me to the

Second Argument against taking thought for the morrow; and that is, because *sufficient to the Day is the Evil thereof*. Which words might be understood in a double Sense: Either,

1st, That every Day hath a sufficient measure of Toil and Trouble of its own, without accumulating or adding to it. Or,

2^{dly}, That Care and Trouble will come fast enough of it self, without anticipating or bringing it sooner upon us by our own Fears. For the

1st, I say, every Day hath enough of Labour and Trouble belonging to it, without adding or heaping more upon it: For *sufficient to the Day is the Evil thereof*. Sufficient (saith a Father) but not intolerable; for if we seek to God, and rely upon him, every Day will be able to bear its own Burden: we shall continually find such a Supply of Aid and Strength that shall support us under it, and nothing but our own unreasonable Fears and Follies can make it too heavy, and cause us to sink under it; yea, the Troubles of this Life, whatever they are, by the Grace and Blessing of God, become not only tolerable, but easy and expedient for us: for he makes all things work together for good to them that love God, and patiently submit to his Will. Anxious Thoughtfulness for the future, does not ease, but increase the present Burden; for if we bring into one Day the Evils of many, and load it with the Fears of certain and uncertain Troubles, the Burden will soon become intolerable. To prevent which, our Saviour here minds us, that every Day hath Trouble and Turmoil enough of its own belonging to it; and therefore we should not over-

charge the present time with the Cares and Burdens of the future. For *sufficient to the Day is the Evil thereof.*

But there is another Sense of these Words, agreeable enough to the Design of them: and that is, That Evils will come fast enough of themselves, without antedating and anticipating of them before-hand. As 'tis great Folly to put far from us the evil Day, by a supine Neglect of all good Means to prevent it; so 'tis no less to bring it too near, by flying to indirect Means to avoid it. If a due Care, with God's Blessings upon it, hath already provided for our Subsistence and Safety to-day, the same Care, if continu'd with the like Dependence upon the Divine Providence, will make the same provision for us to-morrow. To fear all possible and contingent Evils, is to fill our Heads and Hearts too with perpetual Anxiety and Trouble; and to cast off all Trust and Confidence in God, is the ready way to be left to the Vanity of our own Counsels; and that may inevitably bring upon us all that Misery which we seem to dread. 'Tis then no part, either of Piety or Prudence, to forestal Evils by too much Thoughtfulness, or to draw on present Troubles to avoid future. Perhaps the thing we fear may never come to pass, and then all the Care and Sollicitude we take about it, is needless and unreasonable: if it does come at last, the Trouble and Sorrow of it will come time enough, without our hastning it, and drawing it the sooner upon our own Heads. Let Trouble then tarry till its own Day comes; and let us not anticipate it by any tormenting Cares or Fears before-hand: For *sufficient to the Day is the Evil thereof.*

And now to make some short Application of what has been said;

This Discourse may serve, *1st*, to abate our Fears and allay our Heats about the future Fate of Kingdoms; for that being a thing hereafter, and out of the Sphere of our Power and Knowledg, belongs to God, and must be left to his disposal, who will take a due Care of us, without our anxious and distracting Thoughts about it. Things to come, are kept up from us, and lock'd up in the Bosom of the Almighty; and therefore we may not pry or busy our selves too much about them, nor dive into the secrets of his Counsels. We take God's Work out of his hand, when we engage too far in such Matters; and he will surely blast those Counsels, and defeat those Designs, that derogate from his Power, and contradict his Will.

The renown'd Queen *Elizabeth* gave a check to the Debates and Counsels of this kind, in her Time, and would not hear of them, for Reasons of State as well as Religion. She knew a Successor was apt to draw the Eyes and Hearts of the Subjects from the present Sovereign, and fix them there before the time. For as *Pompey* told *Sylla*, who had rais'd him, *that more worship the rising Sun, than the Sun setting*: that wise Queen saw that such Debates tended to the lessening of her Honour, and rather endanger'd than secur'd her Safety; and therefore would give no countenance to them.

But our Saviour here furnishes us with higher Moves, to quiet our Minds in these Matters, and to resist from all distrustful Thoughts about them; namely, from the Care of the Divine Providence, which will provide better for us, than we can for our selves, if we refer our Matters to him; and likewise, from the Uncertainty of future things, and the Folly of drawing present certain Evils upon us, to avoid uncertain ones to come. Both the presumptuous and the pretending Heir of a Crown are alike mortal, and may die before the reigning Prince; and then

then all our Care for the one, and Fear of the other may be vain and fruitless, and a thousand Accidents may disappoint the wisest Counsels about them: and therefore we were better to cast off all Anxiety and Sollicitude for things above our reach, and out of our power, and to leave such weighty contingencies to the great Sovereign of the World, who alone disposes of Crowns and Scepters, and rules over all the Kingdoms of the Earth. 'Tis he that putteth down one, and setteth up another, as it seems best to his Godly Wisdom. Sometimes he takes away a good King, of whom the World is not worthy, to advance him to a better Kingdom in Heaven; and sometimes he permits Tyrants and Usurpers to ascend the Throne, to be Scourges to chastize the Insolence and Rebellion of a wicked People: which things are done for great and wise Reasons, which we are to observe to submit to, and to make the right use of: And then, God who lays his Rod upon us, will in his due time remove it from us.

2dly, This Discourse may teach us, in the whole Course of our Lives, to rely more upon God's Providence, without any anxious and distrustful Fears about Futurities; which, we see, tend so much to the dishonour of God, and the disquieting of our selves. Let us learn from the Fowls of the Air, and the Lillies of the Field, to whom our Saviour sends us to trust him for Food and Rayment; who, upon our due dependence upon him, will not suffer us to lack Necessaries. Let us not then multiply Cares and Sorrows, about such things as we can neither foreknow nor remedy: and yet this is the Folly and Misery of too many, to make themselves miserable at present for fear of being made miserable hereafter, they know not how or when. This is a Weakness that possesses the Minds of many, who yet pretend to greater Foresight and deeper Concern for the Publick Good than other Men. But such imprudent and

-manag'd Foresight, rather furthers and forestals
 Troubles, than removes and redresses them, and
 often brings on what we fear. The best way of
 preventing future Evils, is daily to look up unto
 God in the faithful discharge of our Duty, and to
 cast our Care upon him, who careth for us: So we
 and Holy David did, who in all his Extremities said,
will call upon the Name of the Lord, and put my trust
in him, so shall I be safe from all mine Enemies: All our
help, as he tells us, cometh from him that made Hea-
ven and Earth. We cannot by all our Power and
 Wisdom, help our selves out of the least Strait;
 our Safety proceeds entirely from the All-seeing
 Eye and the All-powerful Hand of his Providence,
 and therefore our Resort and Dependence must be
 chiefly there, where he hath promis'd to keep us
 safe under the shadow of his Wings: And who can
 desire better Security, than to be under the Protection
 of his Almighty Arm? In short, there are two Ex-
 tremes to be carefully avoided about this Thought-
 fulness for the Morrow; the one is the neglect of all
 good Means, the other is the flying to evil and un-
 lawful Methods for our future Security and Preser-
 vation: the former is an idle and careless Security,
 the latter a groundless and sinful Presumption;
 both which, are highly displeasing unto God, and
 very destructive to the Peace and Welfare of our
 souls. Wherefore,

Let us banish all solicitous and disquieting
 thoughts about future things, and by a firm ad-
 herence to our Duty, cast our selves upon God's Pro-
 vidence, who is *the same yesterday, to day, and for*
ever; and if we fail not of our Duty, he will never
 fail to relieve and support us. Let us then implore
 his Blessing, and commit our selves unto him in
 well-doing; by so doing, we enter our selves into
 his Tuition, and shall never speed the worse for
 leaving the Event and Success of our Affairs to him,
 who

who alone can and will bring them to pass. *Our Fathers trusted in thee* (saith the Royal Psalmist) *and were deliver'd; they hop'd in thee, and were not confounded.* In like manner, if we put our trust in God, and cast our selves upon his Power and Goodness, we shall be safe under the shadow of his Wings, and no notable Evil shall approach to hurt us; but we run into Tumults, Factions and Discontents, and raise present Storms in hopes of a future Calm, we mistake the Method and Measures of our own Safety, and bring on a Curse instead of a Blessing. To conclude then,

Let us keep steady in God's way, which is the way of Peace and Truth, of Subjection and Obedience, of Justice and Righteousness; and therein we shall find rest to our Souls, and may safely rely upon the Divine Blessing and Protection. And let us carefully avoid the indirect ways of Sedition and Rebellion, of Plots and Conspiracies, which are the Devil's ways; that lead to nothing but Misery and Trouble. In a word, Let us employ and improve the present time to the best advantage of God's Glory and our own Good; let us be thankful for the Portion of Peace and Happiness vouchsaf'd to us, and leave future Events to the Wisdom of his Providence, who knoweth what is fitter for us, than we do for our selves: So shall we enjoy Peace and Quietness here; and e'er long, everlasting Felicity in the World to come: which God grant, &c.



F I N I S.

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